



The Greek Immigrant and His Reading

REFERENCE

by

ALISON B. ALESSIOS

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by

Alison B. Alessios

Librarian, Chatham Square Branch
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Chicago

American Library Association

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Library Work with the Foreign Born

The Polish Immigrant and His Reading

by ELEANOR E. LEDBETTER

The Italian Immigrant and His Reading

by MAY M. SWEET

The Greek Immigrant and His Reading

by ALISON B. ALESSIOS

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FOREWORD

Greek immigrants are widely scattered throughout the United States. They do not usually live in colonies, but, instead, as individuals or small family groups they live near their places of business. The Greek confectioner or fruit seller has a place in almost every village and every important city corner has its Greek shoeshining stand, its Greek candy store, and perhaps a restaurant where a Greek serves American cooking. Thus there is scarcely a library which has not a few Greeks among its possible readers. While many of them read the English language, they take both pleasure and pride in their native tongue, the vehicle of one of the great cultures of the world.

This pamphlet has been prepared at the request of the Committee on Work with the Foreign Born to assist librarians in the choice of books in the modern Greek language. Mrs. Alessios, librarian of the Chatham Square Branch of the New York Public Library, has unusual qualifications for this task and the Committee presents this number with confidence that it will be of great use to librarians generally.

ELEANOR E. LEDBETTER,

Chairman of the Committee on Work with the Foreign Born of the American Library Association.

THE GREEK IMMIGRANT AND HIS READING

Perhaps the least known and appreciated of all the immigrants to our country are the Greeks. It is a comparatively short time since any numbers of them have come to America, and this no doubt accounts in part for the fact that they and their literature are so little understood.

Previous to 1891, there was little immigration from Greece into the United States and the few Greeks who came here belonged to the wealthy and cultured classes. But 1891 was a year of economic hardship; most of the crops failed and as business was all in the hands of the gentry, the ambitious peasant had no opportunity to engage in commerce. Thus the fortunes of the day, combined with a racial love of adventure and sound commercial instincts, led a comparatively large number to explore the new world. With this beginning emigration continued steadily, and events soon gave it impetus. Service in the Turkish army was made compulsory for Christian and Jewish youths living in territory under Turkish control, and hundreds left the country rather than face the ruin that the Turkish army meant. There was another reason for leaving Turkish territory, the same as that which drove the Pilgrims from their homes—the desire for religious liberty.

To their lives in this country the Greeks have brought, in general, the characteristics of their life in the mother country. They are fond of learning and advancement; education has their respect and unqualified support; their moral tone is excellent; they are temperate and sober, devoted in their family life, and for the most part honest in their business

relations. They are an extremely democratic people; they make no class distinctions, and they have little sympathy with any form of radicalism. Patriotism is so intensely a part of them that it becomes almost a greater motive than religion. Indeed the two are inextricably bound together, for no matter how lax a Greek may be in religious observance, deep in his soul he acknowledges the debt which Greece owes to her church, and he admits his Orthodoxy to be one of the things which makes him a Greek.

Reading Tastes

Interest in books is very general among Greeks, and their choice of reading matter often falls upon more serious subjects than might be expected. They read their newspaper as a matter of course, and read it with attention to political affairs first of all, and then with due regard for other topics. They are devoted to the history of Greece, and even among the less well-educated the demand for historical fiction is great; the tales of Kyriakos for instance, are extremely popular, often being re-read many times. After these in favor come mystery and adventure stories; writers of the type of Verne and Dumas are in as much demand in Greek as in other languages. Poetry is widely read, especially the ballads with historical flavor, and the songs of the people which may be found in some of the anthologies are liked. Solomos is perhaps the most popular poet, for he writes in the speech that everyone understands and his themes are drawn from life. Short stories and dramas find general favor, while books of philosophic content attract some devoted readers. There is much interest in the translations from the classics, based more frequently upon the fact that they are "old" Greek than upon any real wish to read them. Books about America and American history are liked, but

there are so few in Greek that translations are much needed. The older people seldom know enough English to enjoy books in that language, though the younger people display a fine intellectual curiosity, and are interested in practically all sorts of books, with emphasis always on history, philosophy, science and literature. The novel in English makes slighter appeal to these young people, partly perhaps because it has not reached any great development in Greek, and partly, one suspects, because they are not always able to appreciate the fidelity with which the best fiction mirrors life: they seem to have a feeling that fiction lacks truth.

Modern Greek Literature

In spite of the fact that for years only those who were living on the islands had any leisure to devote to the arts, modern Greek literature shows a considerable body of fresh, original work which has a character of its own and which compares very well with the literary output of the American colonies during the first hundred years of their independence. The Greeks are not imitators; they write as individuals, and many of them have chosen the poetic form of expression. A rich ballad literature chronicles the exploits of the Armatoli, Pallicaria and Klephths,—those intrepid spirits who refused to submit to Turkish rule. One is reminded in these ballads of our own Robin Hood and his bold outlaws. Later poets, like Solomos and Valaorites, have found inspiration in this period and have preserved the deeds of the heroes in their works.

The short story, which has been highly developed by writers like Bikelas, Drosines Karkavitsas and Papadiamantos is another form in much favor. There are many works of philosophy, while the drama is adequately represented by writers like Melas, Nirvanas, and Xenopoulos. French and

Spanish writers are highly appreciative of the quality of this literature and the periodicals of these countries contain many interesting reviews and critical articles. Unfortunately, little of the best modern work has been translated into English and for this reason it may be some time before such contemporary writers as Kostes Palamas are known and appreciated here. A considerable amount of European literature has been rendered into Greek but few translations of American works have so far appeared.

Racial Background

To understand the Greeks of today one must know something of their history. They are heirs of the ancient Greeks; the racial type of mind is very similar, and the modern Greek language is essentially that of the classic.

The history of the modern Greeks may be said to have begun after the downfall of the Byzantine Empire, in the 15th century. At this time practically the entire Greek peninsula and many of the islands were under Ottoman supremacy, and for 368 years the people suffered under a régime which degraded them to what was little better than slavery in their own country. The Ottoman policy was dictated by a religion which allowed no possibility of anything approaching fair treatment for the conquered, and systematic efforts were made to destroy the language and racial spirit of the people.

The unity of the Greeks, however, was preserved by two things: first, by their unswerving devotion to their national religion, that of the Orthodox Church, whose rites were celebrated in their own Greek tongue, and secondly, by their undoubted intellectual superiority over the Turks, which in many places made them leaders in community affairs. They became magistrates and were thus able, not only to protect

Greeks on many occasions, but to preserve some semblance of national administration. There were a few places, largely in the mountain districts, which never wholly submitted to Turkish rule. There, by payment of a small fee, the Greeks were able to keep their arms and weapons of defense. These men were called *Armatoli*, the Armed Ones, and their officers *Pallicaria* or *Braves*. Other bold spirits refused to acknowledge the power of the Turk in any way and maintained themselves in the mountains as best they could. From time to time they conducted raids on Turkish territory, carrying off whatever they needed, and sometimes capturing and holding for ransom important Turkish officials. These men were called *Klephes*, "thieves," which in truth they were, though the term was not one of dishonor; quite the contrary. When the Revolution came, they played a most important part, for they were accustomed to the use of arms, and had been trained to endure all sorts of hardships.

From time to time a few of the more daring among the Greeks felt their way toward an uprising and, finally, in March 1821, the Revolution was begun by Germanos, Archbishop of old Patras, with a Declaration of Independence and a Constitution based in some measure upon our own. When the revolt became known the Turks took vigorous measures to suppress it; many horrible massacres took place, and the sufferings of the Greeks might well have broken their spirit.

For several years the unequal struggle continued. Some help and encouragement came from Americans such as Thomas Jefferson and Dr. Samuel Gridley Howe, the latter of whom became a surgeon-general in the Greek army; and from Englishmen like Finlay, the historian, Lord Byron and Trelawney. In this connection it is interesting to note that the library of the American Classical School in Athens, to

be opened in 1926, is called the Gennadion, in honor of the Greek diplomat who presented to the library an extremely important collection of manuscripts, including a lengthy correspondence between Thomas Jefferson and the leaders of the Greek revolution. It is also interesting that the street leading up to the Gennadion is called "Howe" for Dr. Howe.

When at length Greece was proclaimed free and independent by the Powers, it seemed as if the people might at last work out their own salvation as a nation. The Powers chose a ruler for the Greeks, a Bavarian prince, who though a good and kindly man was not one of sufficient force to bring the country out of the chaos of the Revolution and establish it on a firm basis.

This well-meant interference with the affairs of the Greeks has ever since been characteristic of the attitude of the Powers, and has caused not a little of the constant turmoil in which the Greeks have lived for the hundred years of their independence from Turkey. When the Bavarian King was banished, a new dynasty, which lasted until the troubled days of the Great War, was established. Constantine, beloved by many of his people as a great king and military leader, was swept aside, as was his son. Venizelos, a really great statesman, met the same fate. Today Greece is a republic.

Greece of Today

Many histories, books of travel, poems, and essays have been written about the Greece of today, and are not only extremely interesting in themselves, but will help to create understanding and sympathy.

Miller, William—*History of the Greek people* is a brief history, clearly told, excellent for anyone wishing to obtain a condensed account of the history of modern Greece. His

Greek life in town and country is good for its accounts of the life of the people.

Gordon—*History of the Greek Revolution* in two volumes, is a careful study of this most important period.

Jebb—*Modern Greece* is a scholarly study, not too detailed, and may be supplemented by *Two lectures on modern Greece* by the same author. The latter, more than the history, touches upon the social life of the people and their characteristics.

Felton—*Lectures on ancient and modern Greece*—a delightfully written book, packed with information and amusing anecdotes of personal experiences.

Trapman—*The Greeks triumphant* deals with more recent history, while Sergeant—*Greece of the twentieth century* and Martin—*Greece of the twentieth century* cover that period up to 1913.

Seligman—*Victory of Venizelos* is excellent for its delineation of this outstanding statesman, and for the period covered by the world war.

Rev. T. J. Lacey's *The Greek people* is a pamphlet of much value and gives the author's views of the Greeks as a race.

Allinson—*Greek lands and letters* describes the author's experience in Greece and sympathetically conveys impressions of the land and the people.

Browne—*Greece* contains some excellent illustrations of Greek life.

Ferriman—*Home life in Greece* and Garnett—*Greece of the Hellenes* are full of information and interest.

Hapgood—*Service book of the Eastern orthodox churches* is a translation, and will be found useful in regard to the Orthodox Church, to which most Greeks belong.

Whiting—*Athens the violet-crowned* is an enthusiastic description of the city of Athens, and incidentally gives a great deal of information about the social and intellectual life of the people as well as historical matter.

Pennell—*Pictures in the land of temples* is a collection of etchings, which Pennell regarded as being some of his best work, and which are often extremely beautiful.

Mannatt—*Aegean days* is a book of stories descriptive of Greek life.

“Americanization”

Little need be said on this subject—the Greeks come to America with ideals of America that are too often rudely shattered. They need, more than anything else, our friendly confidence and respect. Their leaders here realize this, and are doing all in their power to establish proper connections. It has been estimated that probably 40% of the 400,000 Greeks now in America have their families with them, and the number of those coming with families is increasing. The charge has often been made that Greeks coming to this country do not stay, but this is not entirely true. Many leave the country every year, but the majority return, either with their families or alone. The desire to go back to Greece is general. In fact, it is no exaggeration to say that most of them come here with the desire, even intention, to return, but when they do return, they cannot stay. Life in America has altered all their standards, and only a few of the working Greeks carry out this intention of spending the rest of their lives in Greece. Americanization becomes a wholly natural process when not impeded by prejudice or lack of understanding. Our national standards and ideals make strong appeal to people of such naturally independent character.

What the Library May Do

First of all, the library may provide books in the Greek language, and the appreciation of its Greek readers will be ample proof of the value of the step. I received not long ago a letter from a Greek in San Francisco telling me that he had heard of my interest in Greek books, and saying, "Indeed I feel indebted to you, an American lady, taking a hearty interest in Greek letters." This is a typical expression of appreciation. Then the library, especially in small places, may make itself a community center. If there is an assembly room or a room for study, someone willing to hold classes in English will be found; the dramatic clubs, of which there are many, may be encouraged to produce their plays in the library, and for the younger Greeks clubs may be formed to encourage reading in English. There are the story hours, wide in their possibilities for linking up the literature of Greece with America and planting in eager, receptive minds the love of reading for itself.

Approaching the Greeks

In working with the Greeks of his neighborhood, the librarian is sure to encounter certain traits. He will find that every community, however small, has at least one organized group, and he will discover that the organization rarely operates with entire smoothness. This is because all the members want to be officials and leaders, and it is possibly this desire which accounts for the great numbers of societies and clubs among them. They have always a strong feeling for the particular part of Greece in which they happen to have been born, and are given to referring to this as "my country"; they name their societies for their birth-places, but in all real crises they are able to sink this local partisanship in a wider national feeling that takes small ac-

count of place. It will be found, too, that when there are any considerable numbers of them, they are divided into two camps—Republicans and Royalists. The Greeks have a very strong political sense, and their beliefs in these matters go deep, often dividing families and friends. They are, however, cordial in their feeling to Americans and to American institutions, except where they are of the uneducated or embittered types. In general, advances from the library are well received. One must not be a partisan of any particular faction, and whether one believes that Greece should be a republic or a kingdom, that the language of literature, or the classic Greek of the ancients, should be the common speech of the people, it would be well not to emphasize these opinions. The Greeks carry their controversial spirit even into their church affairs and quarrels over church matters are frequent.

Commercially, the Greeks are a gifted people and the system of business credit obtaining here presents a great opportunity. They are thrifty and enterprising, and have entered and dominated several lines of industry and trade—tobacco, restaurants, confectionery, and the florist business—while their start is often made in the humble but useful boot-blacking or hat-cleaning establishment. The writer has had the really unique honor of having one of the latter named for her by a grateful patron! The Greeks work hard, and often, for years, a man will deprive himself of even decent living quarters in order to support brothers, sisters, and parents at home and to provide dowries for his sisters. This system still prevails in most parts of Greece, and among many who come to this country. No Greek with self-respect considers himself free to marry until his sisters have been provided for, and in families where there are no sisters to be taken care of, the sacrifices that one brother will make for another are touching examples of family devotion. In addi-

tion, Greeks have great respect for the old, and are taught from childhood to treat them with every consideration.

For leaders among them one must turn to the clergy, the doctors, lawyers and successful business men; to the presidents and other officers of their societies; to the Greek Consul, if there be one, or to any official representative of Greece. The Greek press also carries great weight, and although the two largest and most influential papers for Greeks in America are published in New York, there are others in large towns throughout the United States. The two New York publications, the *Atlantis* and the *National Herald*, are read throughout the country, and the monthly magazines of the same names are just as widely read. In spite of their factional bias, (the one being the Republican organ and the other, the Royalist), these papers are both influences for good. They unite in favoring Americanization, and are glad to print appeals for the Red Cross and similar organizations. Response to appeals of this sort is invariably generous. Both of these papers keep the people intelligently informed of American affairs, and are doing much educative work among their readers.

In the larger cities the Y. M. C. A. and the Y. W. C. A. have done and are doing much valuable work among the Greeks; their evening classes and social clubs have strong appeal and influence. They find the Greeks anxious for improvement and eager to follow the path designated for them. The librarian can make contact with these institutions, or he can visit the Greek church in his neighborhood. Failing that, a visit to the official Greek representative or to the business men of the vicinity will be of value, and he will be shown the needful steps for getting in touch with the people. Often the most pleasant contact of all is that with

the children, who, if encouraged to do so, will gradually bring about relations between the library and the home.

As a rule, Greeks who come to the library come with a feeling of diffidence, and access to the books should be made as easy as possible in order that readers may help themselves and be spared the necessity of fighting their shyness and embarrassment in asking for aid. When they become better acquainted with the library this feeling passes away and they are likely to be much more communicative and friendly. They are amenable to the rules of the library and are anxious to show appreciation of its privileges.

Helps for Librarians

The best manuals for obtaining a knowledge of the Greek language are Vincent and Dickson—*Modern Greek*, and Rizo and Rangabe—*Modern Greek method*.

The Greek-American guide and business directory will be found useful for its illustrations and for a directory in English giving the names and addresses of churches and of professional and business men.

The English-Greek dictionary, by Professor Carroll N. Brown of New York University, is a very good dictionary for personal use.

Burgess—*Greeks in America* is a valuable compendium of information and should be read by all librarians interested in Greeks.

Fairchild—*Greek immigration to the United States* is not entirely impartial, but gives some useful information.

Park—*The immigrant press and its control* will be found of use in matters connected with the press.

Quigley—“The Greek Immigrant and the Library” is an interesting article which appeared in the *Library Journal*, Oct. 15, 1922.

Sanborn—*Michael Anagnos* is a biography of a notable Greek who was the son-in-law of Samuel Gridley and Julia Ward Howe, and founder of the Pan-Hellenic Union, an organization to which Greeks all over the country belong.

The following are a few of the translations from the Greek which may be of interest:

Bikelas, Demetrios. *Seven essays on Christian Greece*; tr. by Marquis of Bute. London, Gardner, 1890.

Bikelas, Demetrios. *Tales from the Aegean*; tr. by L. E. Opdycke. Chicago, McClurg, 1894.

Dragoumis, J. D. *Under Greek skies*. N. Y., Dutton, 1913.

Kerofilas, C. *Elevtharios Venizelos*. N. Y., Dutton, 1915.

Palamas, Kostes. *A hundred voices*. Cambridge, Harvard University Press, 1919.

Palamas, Kostes. *Life immovable*. Cambridge, Harvard University Press, 1919.

Palamas, Kostes. *Poems*; selected and translated by T. C. Stephanides and G. C. Katsimbalis. London, Hazell, 1925.

Vaka, Demetra and Phoutrides, Aristides, trans. *Modern Greek stories*. N. Y., Duffield, n. d. (Interpreter's series.)

Book-Buying

There are several sources through which Greek books may be obtained in the United States. The best known are:

Atlantis Greek Book Co., 203 West 25th Street, New York City.

Atlas Book Co., 25 Madison Street, New York City.

National Herald, 140 West 26th Street, New York City.

Greek American Book Co., 48 Madison Street, New York City. Of these, the Atlas Book Company has always made special efforts to fill library orders and is probably best

equipped to do so. All of these concerns publish catalogs, which may be obtained on request.

In Athens there are a number of excellent and reliable dealers, but unless a large order is contemplated, it would hardly pay to order from abroad, even at the present low value of the drachma.

The following are well-known and established firms in Athens. They also publish catalogs:

Eleftheroudakis and Barth

J. D. Kollaros

G. I. Vasileios

J. M. Sideres

Periodicals

The best known periodicals are the *Atlantis*, published monthly by the Atlantis Greek Book Company, 203 West 25th Street, New York, and the *National Herald*, published at 140 West 26th Street, New York. Both of these have excellent illustrations and articles. Names and addresses of others will be found in Canontas' *Greek-American guide and business directory*.

GREEK BOOKS SUGGESTED FOR LIBRARY PURCHASE

Philology

Alexandros, G. *Hellenikon lexikon*. (Greek dictionary.)
——— *Helleno-Anglikon lexikon*. (Greek-English dictionary.)
"Atlantidos." *Neon epitomen Anglo-Hellenikon lexikon*. (New short English-Greek dictionary.)
——— *Neotate grammata tes Anglikes glosses*. (New grammar of the English language.)
Kazantzake, K. *Hellenikon syntaktikon gymnasiorum*. (Greek syntax for high schools.)
Konstantinidos, M. *Lexikon Hellenikes glosses*. (Dictionary of the Greek language.)
Metaksa, N. *Grammatike neoteras Hellenikes glosses*. (New Greek grammar.)
Zekidos, G. *Orthografikon lexikon*. (Orthographic dictionary.)

Mythology and Religion

Tá iera grammata (Bible.)
Kallimachos, D. *To Evangelion kai to neon pnevma*. (The Evangel and the new spirit.)
Konstantinidos, M. *Hellenike mythologia*. (Greek mythology.)
Pyrros, D. *Zoē tou Iesou Christou*. (Life of Jesus Christ.)
Theodoratos. *Ekklesiastike historia*. (Ecclesiastical history.)

Useful Arts

Gines, M. *Megale Amerikanike mageirike.* (Complete American cookery.)

Holt, L. E. *Pos prepei na peripoioumetha ta paidia mas.* (Care and feeding of children.)

Fine Arts

Kalomiris, M. *Canzoni popolari Hellenica.* (Popular Greek songs in Italian and Greek.)

Readis, E. *Cinq chansons Macédoniennes.* (Five Macedonian songs in French and Greek.)

Readis, E. *Treize petites mélodies Grecques.* (Thirteen little Greek melodies with French and Greek words.)

Xatzemichale, A. *Hellenike laïke techne.* (Popular Greek art.)

Poetry

“Atlantidos.” *Nea Hellenike anthologia.* (New Greek anthology.)

Byzenos, G. *Poiemata.* (Poems.)

Drosines, G. *Poiemata.* (Poems.)

Kokkinakes, D. *Panhellenios anthologia.* (Pan-Hellenic anthology.)

Kornaros. *Erotokritikos.* (Epic poem of Crete.)

Krystalles, K. *Poiemata.* (Poems.)

Malakasas, M. *Poiemata.* (Poems.)

Polemes, P. *Lyra.* (Lyre.)

Skipes, S. S. *Aēolike harpa.* (Aēolian harp.)

Solomos, D. *Ta Italika poiemata.* (Italian poems.)

——— *Apanta.* (Works.)

Soures, G. *Poiemata.* (Poems.)

Tipaldos, I. Poiemata. (Poems.)

Zalokosta, G. Apanta. (Works.)

Literature

Dante. He Kolasis. (Inferno.)

Drosines, G. Agriotikai epistolai. (Letters from the fields.)

——— Erse. (Erse.)

Emerson, R. W. Logioi tou kosmou. (Essays.)

Ibsen, H. He agriopapia. (Wild duck.)

——— Ho architekton Solneks. (Master-builder.)

——— Ho ekthros tou laou. (Enemy of the people.)

——— Ente Gabler. (Hedda Gabler.)

——— Rosmersholm. (Rosmersholm.)

——— To spiti tes kouklas. (Doll's house.)

——— He vrykolakes. (Ghosts.)

Kambyses, I. He Kourdoi. (Kourdes.)

——— To mystiko tou gamou, he farsa tes zoës.

(The mystery of marriage, the farce of life.)

Kampanes, A. Historia tes neas Hellenikes logotechnias. (History of modern Greek literature.)

Kazantzakes, G. Te nichtha t'ai Gianne. (St. John's Eve.)

——— Ho protomastoras. (Foreman.)

Krystalles, K. Erga. (Works.)

Krystovasiles, K. Diegemata tes stannes. (Tales of the sheep-fold.)

Mabilles, L. Ta erga. (Works.)

Melas, S. To aspro kai to mavro. (White and black.)

——— To halasmeno spiti. (Ruined house.)

Melas, S. *Mia nichta mia zoē*. (One night, one life.)

Mores, G. *Historia tes archaias Hellenikes logotechnias*.
(History of ancient Greek literature.)

Nikolaidos, N. *Skelethros*. (Skelethros, a tale.)

Nirvanas, P. *He Boskopopoula me ta Margaritaria*.
(The shepherdess.)

— *Theatron*. (Dramatic works.)

Palamas, K. *Iamboi kai anapestoi*. (Iambs and anapests.)

— *Ta parakaira*. (Before his time.)

— *He pentosyllabbi ta panhytika kryfomilemata*.
(Secret whispers.)

— *Politeia kai he monaksia*. (City and solitude.)

— *Tragoudia tes patridou mou*. (Songs of my country.)

— *Vomoi*. (Altars.)

Parorites, K. *Ho kokkinos tragos*. (The red goat.)

— *To megalo paidi*. (The big boy.)

— *Skies*. (Shadows.)

Provvellegios, A. *Poiemata palaia kai nea*. (Poems, old and new.)

Psychares, I. *Diegemata*. (Tales.)

— *Ta dyo adelphia*. (Two brothers.)

— *Zoē kai agape ste monaksia*. (Life and love in solitude.)

— *To takseidi mou*. (My journey.)

Rangave, A. *Apanta ta philologika*. (8 tomoi.) (Philological works. 8 v.)

Shakespeare, Wm. *Hamletos*. (Hamlet.)

— *Antonios kai Kleopatra*. (Anthony and Cleopatra.)

Shakespeare, Wm. Ho emporos tes Venetias. (Merchant of Venice.)

——— Makbeth. (Macbeth.)

——— He trikymia. (Tempest.)

——— Ho Vasileus Ler. (King Lear.)

Sikelianos, A. Prologos ste zoë. (Prologue to life.)

Skipes, S. S. Prosfygikoi kaymoi. (Sorrow's refuge.)

Skokos, K. Hellenikon diegema. (Greek tales.)

Smith, L. Ethike archaion Hellenon. (Ancient Greek morality.)

Strindberg, A. Despoinis Julia. (Countess Julia.)

——— Ho pateras. (The father.)

Theotokes, K. Ho karabalos. (Karavalos.)

——— Katadikos. (Convict.)

——— Sklavé. (Slaves.)

Valaorites, A. Vios kai erga. (3 tomoi.) (Life and works. 3 v.)

Xatzopoulos, K. Aploi tropoi. (Simple manners.)

——— Iphigenia en Tauris. (Iphigenia in Tauris.)

——— Ho pyrgos tou Akropotamou. (Tower of Acropotamos.)

Xenopoulos, G. Theatron; 3 tomoi. (Dramatic works. 3 v.)

Xorn, P. Theatron. (Dramatic works.)

Biography

Bikelas, D. He zoë mou. (My life.)

Dragoumis, J. Martyron kai erön aimai. (Martyrs' and heroes' blood.)

Drousen, I. *Historia ton Epignon tou M. Alexandrou.*
 (Life of Alexander, the Great.)

Singros, A. *Apomnemonevata.* (Memoirs.)

Tsokopoulos, I. *Charilaos Trikoupes.* (Charilaos Trikoupes.)

Wilde, O. *Ek tou bathous.* (De Profundis.)

History

Ekonomopoulos, E. *Historia Helleno-Tourkikou polemou.* (History of the Greek-Turkish war.)

Gregorobios, F. *Historia poleos Athenon kata ton Messaiona.* (History of the city of Athens.)

Paparregopoulos, K. *Historia tou Hellenikou ethnous apo ton arksaotakon chronon mekri tes Basileias Georgiou A'.* (5 tomoi.) (History of the Greek people. 5 v.)

Trikoupes, S. *Historia tes Ellenikes Epanastaseos.* (4 tomoi.) (History of the Greek War of Independence. 4 v.)

Vlastos, S. *Historia ton Enomenon Politeion.* (History of the United States.)

Zambelios, S. *Hoi Kretikoi gamoi.* (Cretan marriages.)

Zenos, S. *Herois tes Hellenikes Epanastaseos.* (2 tomoi.) (Heroes of the Greek War of Independence. 2 v.)

Fiction

Athenaios, A. *Hai dyo kardia.* (The two hearts.)

——— *Irma he tsingana.* (Irma, the gypsy.)

——— *He Malamo.* (Malamo.)

——— *Sklava.* (The slave.)

Athenaios, I. *Kassiane.* (Kassiane.)

Balzac, H. *Ho Barba Gorio.* (Père Goriot.)

Balzac, H. Eugenia Grande. (Eugenie Grandet.)

Benouna, K. Atlantis. (Atlantis.)

Bikelas, D. Loukes Laras. (Loukes Laras.)

Bisson, A. He agnostos. (The unknown.)

Boutyra, D. He aristokratike geitonia. (Aristocratic neighborhood.)

——— Diogmene agape. (Forsaken love.)

——— Epta emerai tromou. (Seven days of terror.)

——— Oneiron pou den teleionei. (Unending dream.)

Bulwer, E. Hai televtaiai emerai tes Pompeiāa. (2 tomoi.) (Last days of Pompeii. 2 v.)

Byzenos, G. To amartema tes metros mou. (The sin of my mother.)

Cervantes, M. Ho Don Kiotes. (Don Quixote.)

De Amicis. Skenai tou stratiotikou viou. (Scenes of military life.)

Deledda, G. Ho tokoglyphos. (The usurer.)

Demetrapoulos, P. To mystiko tou Bosporou. (Mystery of the Bosphorus.)

Dickens, C. Dombey kai gios. (Dombey and son.)

Dostoievsky, F. Egklema kai timoria. (3 tomoi.) (Crime and punishment.)

——— Ho elithios. (4 tomoi.) (The idiot. 4 v.)

Drosines, G. Diegemata ton agron kai ton poleon. (Tales of the fields and cities.)

——— To votani tes agapes. (Herb of love.)

Dumas, A., patros. Ho Komes Monte Christos. (Count of Monte Cristo.)

——— Meta eikosin ete. (Twenty years after.)

——— Hoi treis somatofylakes. (The three muskeeters.)

Dumas, A., patros. Vasilissa Margo. (Marguerite de Valois.)

Dumas, A., gios. He Kyria me tas kamelias. (Lady of the camellias.)

Ekonomopoulos, N. Armatoloi kai Klephtai. (Armatoles and Klephts.)

— Ta apokryfa ton Athenon. (Mysteries of Athens.)

Ennery, A. d'. Hai dyo orphanoi. (The two orphans.)

— Hoi peiratai tes Savanes. (Pirates of Savanna.)

Ephtaliotes, A. Nessiotikes histories. (Island story.)

Feuillet, O. Historie enos ptokou neou. (Romance of a poor young man.)

Flaubert, G. He Kyria Bovary. (Madame Bovary.)

Gorky, M. He Metera. (Mother.)

Halévy, L. Ho Abbas Konstantinos. (The Abbé Constantin.)

Hugo, V. Hoi athloi. (Les misérables.)

— He panagia ton Parision. (Mysteries of Paris.)

— He televtaia emera enos katadikos. (Last days of a condemned man.)

Jokai, M. Ho leon ton Ioannion. (Lion of Joannina.)

Kampouroglos. D. Athenaika diegemata. (Athenian tales.)

Karkabitsas, A. Ho archaiologos. (The archeologist.)

— Diegemata. (Tales.)

— Logia tes plores. (Sailor's yarns.)

— He lugere. (The belle.)

— Palnes agapes. (Old loves.)

— Ho zetianos. (The beggar.)

Kondoulakes, I. Magalourgemata tou 21. (Great deeds of '21.)
 ——— Patouchas. (Patouchas.)
 ——— Prote agape. (First love.)

Krotses, J. Ho Bertoldos. (Bertholdos.)

Kyriäkos, A. Ho Gkolfo. (Golfo.)

Kyriakos, A. Ho gyios tes neraïdas. (Son of a neraïd.)
 ——— Konstantinos Palaiologos. (Constantine Palaiologos.)
 ——— Lambros Katsones. (Lambros Katsones.)
 ——— To lavaron tou 21. (The banner of '21.)
 ——— Hoi lestai tou Delesi. (Brigands of Delessi.)
 ——— Regas ho Pheraios. (Regas Pheraios.)

Marys, J. Ho diavologiatros. (The devil-doctor.)

Moräitidos, A. Me tou borria ta kymata. (Seira A B G.)
 (Winds of chance.)

Nikolaidos, S. Maria Magdalene. (Mary Magdalene.)
 ——— Kaire Maria. (Ave Maria.)

Ohnet, G. Ho Iatros Ramo. (Dr. Rameau.)

Orstain, M. Zingomar kai ho Serlok Holms. (Zingomar and Sherlock Holmes.)

Papadiamantes, A. Diegemata. (3 tomoi.) (Tales. 3 v.)

Poe, E. A. Histories allokotes. (Tales.)

Risbourg, A. He kateramene kore. (The condemned girl.)

Roïdes, E. He Papissa Joan. (Pope Joan.)

Saint-Pierre, B. Paulos kai Virginia. (Paul and Virginia.)

Sienkiewicz, H. Koris dogma. (Without dogma.)
 ——— Quo Vadis.

Skouteropoulos, G. He kardia tes mannas. (The heart of a mother.)

Skouteropoulos, G. Ho mavros tes Venetias. (Moor of Venice.)

Stevenson, J. To prasino diamanti. (The green diamond.)

Stevenson, R. L. He nesos me ton thesauron. (Treasure island.)

Sue, E. Ta mysteria ton Parision. (Mysteries of Paris.)

— Ho periplanomenos Ioudaios. (Wandering Jew.)

Tanagra, A. Makedonikai rapsodiai. (Macedonian rhapsodies.)

— Hoi spongalieis tou Aigaiou. (Sponge-fishers of the Aegean.)

Tolstoi, L. He Anastasis. (Resurrection.)

— Anna Karenin. (2 tomoi.)

— Hoi Kozakoi. (The Cossacks.)

Turgeniev, I. Ho Ler se Rossiko korio. (Lear of the Russian steppe.)

Verne, J. Apo tes ges eis ten selenen. (From the earth to the moon.)

— Ho dekapentates ploiarchos. (Fifteen year old captain.)

— He mysteriodes nesos. (Mysterious island.)

— 20 kiliades legai ypo ten thalassan. (Twenty thousand leagues under the sea.)

Vlachogiannes, G. Ho gyros tes anemes. (Turn of the spinning-wheel.)

— Ermos kosmos. (Lonely world.)

— Logoi kai antilogoi. (Sayings and contradictions.)

— Tou xarou ho Xalasmos. (Destruction of Charon.)

Wells, H. *Mechane pou trechei mes to chrono.* (Time machine.)

——— *Ste kora ton tyflon.* (In the city of the blind.)

Wilde, O. *To portraito tou Dorian Grey.* (Portrait of Dorian Grey.)

Xatsopoulos. *Agape sto korio.* (Love in the village.)

——— *He Annio.* (Annie.)

——— *Yperantheropos.* (Superhuman.)

Xenopoulos, G. *Aphrodite.* (Aphrodite.)

Zebako, M. *Gephyra ton stenagmon.* (Bridge of sighs.)

——— *He Lebentissa.* (Lebentiesa.)

Miscellaneous

“*Atlantidos.*” *Hellenike semaia.* (Greek flag.)

Ethnikos Kyrikos. *Kleidi tou Hellenos en Amerike.* (Guide for Greeks in America.)

Ferbos, P. *Epistolografia.* (Letter-writer.)

Kanoutas, G. *Ho Hellenismos en Amerike.* (Hellenism in America.)

Maeterlinck, M. *He zoë ton melisson.* (Life of the bee.)

Paktikos, G. *He Hellenika asmata.* (Greek songs.)

Psychares, J. *Hellas kai Byron.* (Greece and Byron.)

Juvenile

Andersen, H. *Paramythia.* (Fairy tales.)

De Amicis. *He Kardia.* (Heart.)

Delta, P. S. *Mythoi kai thryloí.* (Myths and legends.)

——— *Paramythia kai alla.* (Fairy tales.)

Dragoumis, J. *Oloi maze.* (All together.)

Drosines, G. *Hellenike Halima.* (Greek Arabian nights.)

Ewald, A. *Ta dipoda.* (Two legs.)

Grimm. *Paramythia.* (Fairy tales.)

Kampes, I., tr. *Robinson.* (Robinson Crusoe.)

Korafa, G. Sylloge paidikon asmaton. (Children's songs.)

Melandrinos, P. Paidike terpsis. (Children's delight.)

Poleme, I. Paidike lyra. (Children's lyre.)

Vlachogiannes, G. He petalouda. (The butterfly.)

Classical

Aeschylus. Agamenon. (Agamemnon.)

——— Choeforoi. (Choēphoroe.)

——— Evmenides. (Eumenides.)

——— Epta epi Thebas. (Seven against Thebes.)

——— Iketides. (Suppliants.)

——— Persai. (Persai.)

——— Prometheus desmotes. (Prometheus bound.)

Aristophanes. Erga. (Works.)

Aristotle. Erga. (Works.)

Demosthenes. Hoi treis Olynthiakoi. (Three orations for Olynthius.)

——— Hoi tessares Philippikoi. (The four Phillipics.)

Epictetus. Enchiridion. (Enchiridion.)

Euripides. Ta erga. (Works.)

Herodotus. Mousai. (Muses.)

Lucianos. Apanta. (6 tomoi.) (Works. 6 v.)

Plato. Ta erga. (Works.)

Plutarch. Parallelous vios. (10 tomoi.) (Parallel lives. 10 v.)

Sophocles. Tragoudia. (Tragedies.)

Theocrites. Eidellia. (Idylls.)

Thucydides. Pelopounesiakos polemos. (Peloponnesian war.)

Xenophon. Ta apomnemonevmata. (Memoirs.)

——— Kyrou Anabasis. (Anabasis.)

